the European world. It was at Padua, too, that the Jew Bonacosa translated into Latin the *Colliget* (or General Rules of Health) of Averroes, which was long used as a medical text-book and frequently published even after the invention of printing.

Similarly, the most popular of all mediaeval books of remedies, which goes by the name of *Mesue* (itself based in part on Jewish sources) was translated into Hebrew, and thence into Latin. This version was printed no less than thirty times between the invention of printing and 1581, and its influence is even now to be traced on the modern pharmacopoeia. So is that of the drug-list associated with the name of *Serapion Junior,* a joint production (based on Hebrew and Arabic sources) of the Christian Simon Cordo of Genoa, and the Jew Abraham ben Shemtob of Tortosa.

A foremost figure in this band of translator-scientists was the enigmatic character of the eleventh century known as Constantine the African (above, pp. 49,193), who was the ultimate source of much European medicine. The works which he translated and thus introduced to Europe were largely of Jewish origin. His main sources, in fact, are the works of Isaac Israeli and the latter's pupil, also a Jew—Ahmed ibn al Djezzar. That he was materially assisted in his work by Jews is certain. Indeed, there is ground for believing that he was himself of Jewish birth.

The most important name of the Middle Ages in Jewish life was that of Moses Maimonides. Hia over-whelming importance as philosopher and

codifier half-
obscures the fact that he was by profession a physician,
and that his achievements in the field of medicine were
such as to have secured him in any case a high place in
the annals of science. The volume of his written work in
this field was considerable; much of it was translated
into other languages, and continued to be published and